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ABSTRACT

Four selected East Asian Studies programs for secondary grades are analyzed and evaluated in this paper, intended as a guide for teachers and, moreover, as a model for the assessment of similar programs. Categories of criteria utilized in each evaluation are: scope and sequence, structure, level of questions, arrangement of readings and adequacy of sources. Asian Studies Inquiry Program uses a multidisciplinary approach to examine Asian thought and the historical and changing patterns of Asian life. Having both excellent materials and sources, the author feels that this is the best "total program" available. A Look Across Cultures: China, and A Look Across Cultures: Japan, are thematic, discipline oriented, and traditional, providing inadequate treatment of concepts and analytical questions. With adequate conceptual preparation and rearrangement of and supplement to the readings, the projects have merit. Kansas Extra-Mural Project focuses on the treatment of major philosophical strands of thought. The project is excellent for those concerned with the thinking process. (Author/SJM)

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Service Center Papers on Asian Studies

No. 1

A CRITICAL GUIDE TO FOUR PUBLISHED ASIAN STUDIES CURRICULUM PROGRAMS

By
Daniel F. Davis

March 1972

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CONTENTS

STATEMENT OF PURPOSE.....Page i

FOREWORD.....Page ii

AN EVALUATION OF SELECTIVE ASIAN STUDIES CURRICULUM PROJECTS

Asian Studies Inquiry Program.....Page 1

A Look Across Cultures: China.....Page 12

A Look Across Cultures: Japan.....Page 19

Modular Curriculum--English/Social Studies: Chinese Civilization.....Page 27

APPENDICES

A. An Evaluation Chart.....Page 34

B. Publishers and Prices of Selected Projects.....Page 35

STATEMENT OF PURPOSE

This is one of a series of papers of the Service Center for Teachers of Asian Studies, which was established by the Association for Asian Studies (AAS) in 1971. The Center came into being as a direct response to the long-felt need of the AAS to give more attention to the needs of the secondary and elementary school teachers who are teaching about Asia. The Center's primary activity is to act as a clearinghouse, to collect and classify all the existing materials on Asia, and to give guidance to teachers of all levels as to the best available materials for the particular needs of a given teacher or a given school situation. One of the ways of achieving this aim is the publication of this present series of papers.

It should be stated at once that while the Center is making these papers available to interested persons, the expressions of opinion and views contained in each of these papers should be attributed exclusively to their specific authors. The Center and the Association neither endorse nor advocate necessarily the author's positions and opinions.

In the future it is hoped that the Center will expand its activities to serve every legitimate need of all school teachers dealing with Asia. At this initial stage, however, the greatest immediate need seems to be to provide some information on and guidelines to the large amount of existing materials, many of them created for very different, though equally legitimate, purposes. By means of these papers, which seeks to present a variety of individual views, and by means of individual and group consultations, the Center seeks to assist all teachers in the important task of introducing to American school children the vast and varied part of human concern which is contained in the past and present of Asian experience.

Samuel C. Chu
Professor of History,
Ohio State University

Chairman, Committee on Secondary
Education, Association for
Asian Studies

FOREWORD

This guide may tell the reader more than he wants to know. It is, in fact, a chapter of a doctoral dissertation and as such it is a thorough analysis of four selected published programs in Asian studies. It could not be otherwise and meet the expectations of the candidate's committee. It is, therefore, an extensive and careful assessment of these programs which, in turn, reflects both the author's knowledge of content and of methodology. It goes without saying, that it also expresses his own judgment of what makes for effective teaching in this area. As a social studies teacher with seven years of classroom experience in teaching Asian studies, a participant in two summer NDEA institutes in Asian studies, and as an instructor and supervisor of student teachers, his credentials for making such judgments are substantial. This does not mean, of course, that equally qualified persons may not take exceptions to his findings.

It should also be noted that three curriculum specialists have carefully scrutinized this guide and have pronounced it a much-needed and worthy contribution to the field.

The reader will not only find this guide a useful one in helping to determine which of the various programs may best meet his own needs in teaching Asian studies, but it will also provide a model for the assessment of similar programs. Likewise, a careful perusal of this guide will give the reader a considerable cognitive understanding of the areas covered as well as insights into curriculum building and teaching strategies.

A personal word: It has been a pleasure and a privilege working with Dan Davis during the 1971-72 academic year in which he has served as the associate director of the Service Center for Teachers of Asian Studies. Devoted, hard working, knowledgeable, and fully resonant with teachers' needs, Dan is launched on a career that holds exceptional promise not only in Asian studies but also in general social studies education.

Franklin R. Buchanan
Associate Professor and Director
Service Center for Teachers
of Asian Studies

AN EVALUATION OF SELECTED ASIAN STUDIES CURRICULUM PROJECTS

Curricular projects may be analyzed in various ways. They may be viewed through the lens of content, scope, sequence, use of terms, arrangement of materials and emphasis. However, most analyses of curriculum projects focus on only one or two themes at most. Because of the nature of the four projects under investigation here, a more comprehensive set of criteria will be utilized. In effect, many lenses will be employed.

The projects under analysis here have been chosen because they are relatively widely circulated. They all deal with East Asian Studies. However, they are significantly different enough in scope, sequence and methodology, to warrent a comparison. The following is a list of criteria which will be employed throughout the evaluation:

1. Scope & Sequence: that portion of time spent on particular areas.
2. Structure: the ability of the project to transform subject matter material into viable classroom use. This would include , (a) methodology, (b) use of concepts, (c) use of analylitical questions, and generalizations.
3. Level of Questions: the ability of the project to ask questions which indicate a high level of abstraction. In other words, does the project pose questions which are analylitical, synthetic, and evaluative.
4. Arrangement of Readings: Do the projects arrange Readings so as to aid in inductive reasoning and inquiry ? Do the projects arrange their Readings in such a manner as to juxtapose different views on the same major issue? Is the material arranged to encourage students to support the units' assumptions, or do they allow for divergent thought?
5. Adequacy of Sources: are the sources objective, multidementional, and current, or are they subjective, one dementional, and outdated?
6. Evaluation: Given an examination of all of the preceeding variables, is the project suitable for classroom use?

ASIAN STUDIES INQUIRY PROGRAM

John U. Michaelis and Robin J. McKeown, Coordinators
University of California, Berkeley
Field Educational Publications, Incorporated

The Asian Studies Inquiry Program revolves around three themes: (1) Asian Thought, (2) Traditional Patterns of Asian Life, (3) Changing Patterns of Asian Life. Each theme is then examined, in detail, in the following pamphlets:

1. Asian Thought: "Confucianism and Taoism," "Buddhism," "Chinese Painting," "Gandhi," "Chinese Popular Fiction."
2. Traditional Patterns of Asian Life: "Man and His Environment in Asia," "Food and Survival in Asia," "Man and Woman in Asia," "Class and Caste in Village India," "Cultural Patterns in Asian Life."
3. Changing Patterns of Asian Life: "East Meets West," "Mao Tse-tung and the Chinese Revolution," "Life in Communist China," "Modernization of Japan," "China and the United States."

I SCOPE AND SEQUENCE:

1. Asian Thought:
Each pamphlet had a brief introduction in which the authors gave a short synopsis of the materials in the subunit. What followed was a series of Readings, often translations of primary sources, which gave the student more than the typical textbook approach.

In the pamphlet, "Confucianism and Taoism," the authors offered varied selections of analects and parables to assist the student in understanding the divergent philosophies. The Readings covered such areas as Government, Virtue and Leadership, Human Relations, Filial Piety, Learning, Education and War. In addition, each chapter had a set of conclusions by which the student could "pull together" some of the major themes which were to come out of the project. The following pamphlet in the series, analyzed the impact Buddhist thought had on China. The selections included a biographical account of Buddha's life as well as the impact his philosophy had on East and South East Asia.

Other pamphlets in the series, surveyed Chinese popular fiction with selections that canvassed the classical traditions, the literary revolution and Modern Communist fiction. The authors pointed out that "our interest here is not a mere confrontation with Chinese art. Rather, we seek an understanding of, and appreciation for, the aesthetic, philosophical, and religious values of Chinese society, through the medium of painting." They stated that "Europeans and Americans who looked at the world with intellectual and scientific curiosity, simply did not understand the traditional Chinese who wanted to come into sympathetic and harmonious relationship with nature, to identify with mountains and lakes and, thereby, find the path to harmony and world order."

The concluding pamphlet examined the life and experiences of Mohandas Gandhi. The Readings surveyed Gandhi's experiences in South Africa, including an attempt by a mob to lynch him upon his return in 1896. The remainder of the pamphlet reviewed his experiences with the British during the Boer War; his teaching of Satyagraha (non-violent political action); his views on Untouchability, his arrest and trial. and ultimately, his assassination.

2. Traditional Patterns of Asian Life:
The second subunit was sociological in nature, investigating the traditional patterns of Asian life. According to the authors, "this cluster of five units attempts to give the students an awareness of the similarities and differences among traditional patterns of life in Asia." They suggested that the students would gain insights into the behavior of Asian peoples by examining their various institutions. The goal of this unit was to view Asian cultural patterns in a more sophisticated light. For example, the authors suggested that geography "has traditionally been centered about the belief that man's activities are predominantly a function of environmental limitations." Accordingly, the authors had two themes in mind: The first was to acknowledge and explore diversity through geography. The second was to suggest that, within a geographical milieu, there were a variety of choices open to man.

The first selection gave an overview of the geography of Asia, using articles which described"The Monsoon in India," "Life from the Sea," "Parched Earth and the Mekong River." Within this framework, the authors asked whether or not "physical geography was the sole cause for a dual society?" From the Reading, "Life from the Sea," an article describing maritime life amongst the Japanese, the authors considered whether or not maritime nations were more inclined to be industrial and/or commercial, as opposed to continental nations.

The second group of Readings, entitled, "Asian Man and His Environment," had described man's ability to succeed where he had initially failed. The first Reading examined a successful irregation project in Hunan, and the second, explained how "worthless" land was reclaimed. The following two articles in the series were sociological in nature. The first, "A Water Myth in the Philippines" attempted to show the fears and mistrust of both the United States and the Philippines over the question of a Cholera epedemic. The second article was similar, in that it also came out of a conflict situation. Here, however, both villages were indigeneous to the land; one village had a major pumping station on their land, while the other, did not. The article then examined the effects this new acquisition had on the people of the village.

The next pamphlet in the series described "Food and Survival in Asia." The authors hoped that this series of articles would help students view poverty in a different perspective; not only by examining the obvious questions of starvation and food shortage, but also by analyzing poverty in terms of aspirations, political and social institutions.

Other articles portrayed poverty in the big cities of Calcutta, New Delhi, and Hong Kong. Through these articles, the authors hoped to move from considering the tendency of traditional cultural patters which sustained deprivation, to raising questions about the possible impact of population growth on deprivation in Asia. The authors offered a series of themes to bring the students to some valid generalizations. The following are two examples: "Defend or reject the methods the villagers have developed to protect himself from the dangers he fears." "How do traditional patterns of culture, influencing family relationships, effect the improvement of farming?"

The next pamphlet in the series described class and caste in Village India. The purpose of this unit was to develop in some detail, the origin, tradition and development of caste in India. Also, the authors explored the problems that have been created by a government, when it decided to "legislate morality." In the specific article, the authors described the caste system, by analyzing its impact on mores, through violation of caste rules. Particularly, in the article on "Pollutics," the authors offered questions that made interesting comparisons for students in the United States. The following set of articles explored the practice of caste living, the untouchables and regulations of caste in traditional India. The concluding article explored the hypothesis that Industrialization would go a long way in solving the problem of caste in India.

The final pamphlet in the series was entitled,"Cultural Patterns in Asian Life." The authors stated that these "Readings do not constitute an analysis of any social system in Asia. Instead, emphasis is placed on the relationship between culture and the human personality." The Readings selected, explored customs and attitudes, etiquette, the concept of beauty, women of Burma and philosophy of religion. Examining the Japanese family, for example; the authors asked "what is the primary function of the individual in Japanese society? What do you think about the Japanese view of the individual? How do you think the Japanese would view American individualism?"

3. <u>Changing Patterns of Asian Life</u>:
The authors' main objectives for this set of five pamphlets were as follows:
(1) to examine the circumstances under which Europeans and Asians first met; (2) to understand the attitudes and conceptions which each civilization developed towards the other as a result of initial superficial contact; (3) to examine the basic differences in Japan's and China's reaction to the West.

The first four Readings, "The People of Kytay," "The Descriptions of the World," "The Best Race Yet Descovered," "Ritchenesse and Plentiffullnesse," were all first hand accounts from those who had witnessed events in China. They ranged from the observations of Marco Polo, who thought of China as a land of wealth and beauty, beyond thewildest dreams of Europeans, to accounts of missionaries whose own zealousness and ethnocentrism blinded them from the realities of the Asian world. The third Reading, "The Best Race Yet Descovered" were autobiographical accounts made by various Europeans who visisted Japan between the 1500's and 1600's.(According to European accounts, the Japanese were moderately pretty, warlike, and committed Harakiri and in their judgement, "the Japanese were the best race yet descovered....") In Reading five, the European philosopher, Leibniz reflected on Chinese society, stating in his humble manner, that there was much that could be learned from the Chinese. Reading six, contained comments by Japanese concerning their own view of Europe. It was obvious from reviewing their comments that they had carefully assessed the advantages and disadvantages of borrowing from the West.

Probably, the most revealing article was entitled, "Imperial Edict to the King of England." The authors felt that this was the key article in the chapter, because it set up the relations China was to have with the West for the next two-hundred years. The anonymous author of the next Reading, "The Distant and Strange Continent of Europe," took the reader on a chronological voyage by comparing the Chinese dynasty (era) with the history of Europe. For example, "During the time of our Five Dynasties Period (A.D.907-60) the settlements of Northern Europe, for the first time, set up stable systems of rule and laid down the various ranks, which then spread to other countries. According to the authors, Reading twelve, was essential for a complete understanding of Chinese attempts at modernization. The article was written by a proponant of the Self-Strengthening Movement* and was an eloquent attempt to convince the Chinese government to use Western technology in order to remain independent. Most curricula projects, unlike the Asian Studies Inquiry Program, completely ignored the Self-Strengthening period, (1860-1890). Consequently, students came away with the generalization that the Chinese were so intransigent that there were no honest attempts at modernization.

The next pamphlet explored, "Mao Tse-tung and the Chinese Revolution" and had the following objectives: (1) to examine the social context of revolution in the 20th century China; (2) to discuss and compare the effectiveness of the 1911 Revolution and subsequent revolutionary movements; (3) to inquire into the character and personality of China's revolutionary leaders; (4) to study the strategies of the Kuomingtang and Communist programs; (5) to investigate the factors contributing to the defeat of Chiang Kai-shek and the subsequent success of the Chinese Communist Party; (6) to obtain information which could add to the development of generalizations on the role of revolution in developing nations, particularly in Asia.

The first three articles painted a bleak picture of Chinese life before the Nationalist Revolution in 1911. The final articles explored the role of famine as an almost yearly occurrence, and investigated peasant life, concluding that it had not substantially changed for centuries. The third Reading, like the second, spoke of the despair that permeated city life. In contrast, Reading four described the life of the few, who could afford luxury.

The next group of Readings examined the life of a nacent revolutionary by depicting Mao's childhood, as typical of many early revolutionaries, and then went on to describe the revolution itself."The May Fourth Movement" which some scholars suggested was the firsttrue Nationalist movement in Chinese history, was handled excellently by the authors choice of Readings. Other supplementary Readings took the student from the Birth of Chinese Communism, through the first Manifesto of the Chinese Communist Party,to the peasant movements in Hunan.

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*Sometimes known as the Tung-chih Restoration, the Self-Strengthening Movement was an attempt by various political groups of Chinese intellectuals to make a break

Each of these articles were built upon the theme that the Kuomintang was already becoming ineffective in handling the problems of Modern China. In addition, there were internal conflicts between members of Chinese Communist Party as well as between the Kuomintang. The authors of the program chose to examine this Kuomintang-Chinese Communist Party Schism, The Shanghai Coup of 1927 and the Long March, to exemplify the degree of Chinese Communist Party/Kuomintang hatred.

The questions asked in the teacher's guide, led the students to make latent observations of what seemed manifestly incorrect. In other words, it would seem as though the annihilation campaigns against the Communists, and the Long March would end, once and for all, the threat of incipient Communism, but instead, just the opposite occurred.

The last two Readings analyzed the "Roots" of Mao's Victory, and included General Wedemeyer's "Report on China", as well as "Memorandum of Foreign Service Officers in China." The Foreign Service Memorandum was a point by point account of Kuomintang inefficiency. In this Reading, the author described Wedermeyer's attempt to "clean up" the Kuomintang in order for them to once again become a significant political and military force.

According to the authors, "The purpose of (the next) unit is not to have the student memorize the conclusions of scholars, but to have them form their own, by investigating the issue, for himself." The authors stated that"this unit would increase the student's ability to analyze significant contemporary issues by providing him with experience in doing so. One of the chief values of open inquiry into an issue of this kind is to be found in the larger questions that are raised about the nature of man, about man in society, and about man's responses to the challenges that confront him."

The first two Readings were eye-witness accounts of rural life in Modern China. Unlike the list of subject matter questions asked by the authors previously, these questions dealt with interpretation. Readings three, four and five, offered a panorama of city life in China. It is interesting to note that the first article, "What it's Like to Live in Peking Today," was first published in March of 1968, during the height of the Cultural Revolution. With all the internal upheavel of the past few months, President Nixon's visit to Peking, this article may already be outdated.

Readings seven and eight contrasted two points of view concerning lao-dung - or "voluntary" physical labor. The first account gave a positive view of the nobility of manual labor. The second account pointed out the hatred that exists between students and workers. The authors stated that "these conflicting reports were given so that the student may engage in contrastive analysis."

Articles nine and ten, dealt with the effect of Mao Tse-tung's thoughts on Urban China. The first article suggested how difficult it was for one to climb the ladder of advancement merely by living the regime's propaganda. Success was measured by one's ability to see before hand what was expected of him. The second article viewed the impact of mass media for propaganda on the Chinese. Articles eleven and twelve, like seven and eight, contrasted points of view over China's attempt at her"Great Leap Forward."

The next pamphlet in the subunit was entitled, "The Modernization of Japan." The authors' objectives in this unit were as follows: (1) to increase the student's awareness of the technological, industrial, and urban development which had taken

place in Japan. (2) to increase the student's understanding of the impact of modern
zation, not only in the Japanese but on all people and (3) to increase the student'
ability to inquire into the dynamics of complex social issues.

The first two Readings compared the experiences of two capitalists; the first
the very successful Konosuke Matsushita; the second, the not so successful, Majine
Akinai. In both cases, however, the "protestant ethic" of hard work permeated their
philosophies. The subsequent Readings compared the needs and strivings of an upward
mobile middle class couple, with an industrial worker's view of his own milieu. "Pe
at Play in Urban Japan" was basically a searching sociological analysis of all post-
industrial societies. The corrdinators had selected (1) "After hours Pleasures," (2
"Pleasures in Sports," (3) "Pleasures in the Arts," and (4) "Pleasures in Ownership,
to emphasize Modern Japan's need to possess. All the articles, save "Pleasures in t
Arts," had the same aesthetic flavor. This article deviated, in that there still se
to be a love and respect for traditional Japanese beauty. (i.e. Haiku, Oragami) The
Readings for "People in Conflict in Urban Japan," concentrated on inter and intra-
personal conflict: Pitting young against old, young against young, and finally anal-
yzing the impact of modernization.

The final pamphlet in the series was entitled, "China and the United States."
The objectives of this unit were: "...to examine the historical relationship betwee
the United States and China, to increase our understanding of the nature of Sino-
American relations today, and, more important, to develop understandings for deter-
mining the course of future relations." The first two episodes examined experiences
of American naval vessels, in China, for profit. Both were personal accounts of men
who had initial contact with the Chinese. The first was entitled, "China Ho," and wa
the story of the ship Empress of China along with a geographical survey of the trip
from New York harbor to Canton. The second and third episodes, viewed American in-
volvement with illegal drug traffic, in the form of opium. Reading four was a compo-
site of missionary appeals to Americans on behalf of the "heathen"Chinese. The fifth
Reading contrasted "America's Christian responsibility" with the practice of Ku-li
(coolie) labor on the West Coast. Readings six, seven and eight, compared and con-
trasted American views on Chinese immigration. The first episode came from Mark Twai
and was relatively sympathetic to the mistreatment of Chinese-Americans. The next
episode entitled, "Chink, Chink, Chinaman...," was a thinly veiled diatribe based on
economic need, for halting Chinese immigration to the United States.

Most teachers in one way or another, have treated the Boxer Uprising as part o
their World History course. Article eight, especially in view of the preceding anti-
Chinese episodes, treated the Boxer Uprising in an entirely different perspective.
Reading nine was a reaffirmation of the Open Door Policy, by way of the Stimson Doc-
trine, which declared that the United States would not recognize any territory taken
by force. Reading ten, "The War within a War," probed the interpersonal conflicting
ideologies of the Kuomintang and the Chinese Communist Party. Reading eleven, was a
quasi-fictional account by Theodore H. White, of American Chinese allies after the
bombing of Pearl Harbor.

Reading twelve, "Fallen Heroes," was a brief account of Derk Bodde's discus-
sion with a few Chinese intellectuals, exploring their disenchantment with the Kuo-
mintang. In addition, it offered some insightes into Chinese intellectual views of
American-Soviet relations. Reading thirteen, was an address made by Harry S. Truman,
which attempted to explain to the American public, the Chinese crossing of the Yalu
River, and the subsequent Korean War. Reading Fourteen, paid specific attention to
Owen Lattimore, a "China Specialist" and the impact that the McCarthy Era had on
his life and career.

Reading fifteen was an interview by Edgar Snow with Chou En-lai, over the Quemon-Matsu question in 1958, entitled, "Soy Sauce and Prawns." Reading sixteen was a satirical poem, showing the idiocy of American Trade Restrictions on Mainland Chinese goods. The final episode was taken from J. William Fullbright's, The Arrogance of Power. In this except, Fullbright expolored the possibility of America approaching relations with China by "liberating the imagination."

II SUBJECT MATTER:

The most outstanding characteristic of the Asian Studies Inquiry Program was its choice of materials. For the most part, they were carefully chosen and linked together with a minimum of insignificant facts. However, this "wide open" approach can lead to a lack of cohesion between significantly intertwined events. The result might well be a microcosm of a particular event with no real view of its wider significance. The difficulty in creating a continuity of narratives which will act as a "lead in" to a parable or a selection from a novel without creating a long, and often boring, textbook approach, is a persistent problem in developing curricular materials. For the most part, the authors did well in their positioning.

There was of course, no way to include everything. The authors chose to exclude most of Chinese dynastic history. And there was no way of including it without making the programs twice as lengthly. Perhaps a solution to this dilemma might have been found in an approach which emphasized "recurring themes" in Chinese civilization. Later, in this analysis, some common themes will be identified -- themes which may serve a useful purpose in a unit of this type.

III SOCIAL STUDIES METHODOLOGY:

The authors, in the Teacher's Manual, listed five major objectives: (1) "... to demonstrate a significant degree of knowledge concerning the cultural patterns of Asian life." (2) "...to grapple with issues and problems of universal concern and through such classroom experiences gain insight into the behavior of man." (3) "... to improve his ability to observe behavior from a variety of perspectives." (4) "... to demonstrate a marked improvement in his ability to use inquiry skills as a result of his learning experience with the Asian Studies Inquiry Program. (The inquiry process, according to the authors, embraces three important clusters of skills: (a) acquiring, comprehending, and interpreting information; (b) analyzing information; and (c) synthesizing information). In addition, the authors listed a prototypical inquiry model which moved through six stages: 1. orientation of materials and information; 2. defining, determining or bringing into focus, problems, issues or events to be considered; 3. analyzing the pertinent information; 4. hypothesizing or generating a tentative explanation, solution or conclusion; 5. acquiring as much evidence as is necessary to validate, reject or modify the hypothesis or tentative; 6. synthesize the findings, information and insights into warranted conclusions or generalizations.

Each teacher's manual included a short explanation of the inquiry model along with a "dialogue (which) illustrated the spirit and operation of classroom inquiry." The illustrative dialogue raises a number of questions. Reflective thinking is a long and difficult skill to acquire. John Dewey, along with many others, have written widely on reflective thinking; i.e. How We Think and Theory of Valuation. The authors' assumption in their introduction, that the inquiry method can be learned by scanning a few pages and reading a "dialogue" is educationally unsound, unless such activities are accompanied by many other related operations. In addition, the authors, in the introduction to their dialogue, made oblique references to the fact that the dialogue

was a composite of a series of dialogues, rather than one continuous ongoing experience. Inexperienced teachers may be led to believe that what he was about to read occurred uninterrupted, in one classroom session. In effect, the authors, by making it seem as though their model is almost automatic, tended to mislead their readers about the reflective approach. That is, they oversimplified a complex pro cess. For example, in their projection of what would occur when the students "gather information," the authors stated that, "it was inevitable that examining, defining and probing would occur." Again, to assert that such was "inevitable" was to oversimply the way in which the reflective approach functions in learning.

IV LEVEL OF QUESTIONS:

The questions in the Asian Studies Inquiry Program, should reflect the objectives of the program. In addition, the questions should be divergent enough so as to allow the student to deal with them on different levels. Norris M. Sanders, in his text, Classroom Questions, sees reflective questions along a continuum. The most obvious and ordinary questions deal with memory. Following this, the student should be able to translate the given information into his own words. At the next level, interpretation, the student should be able to determine whether ideas and facts are identical, similar, unrelated or contradictory. Subsequently, the student should be able to apply this information to solve problems, using previous knowledge. At the analytical level, the student should be able to reason from the specific to the general, (inductive) and reason from the general to the specific (deductive). At the synthesis level, the student should be able to bring together all facts to offer many possible solutions to a given problem. And, finally, at the evaluation level, the student should be able to set up standards to determine whether ideas or objects meet the standards they set up.

For the most part, the authors did a credible job, but there were some questions that did not meet their own standards. The following question was number eight in a series of nine questions dealing with the first set of Readings: "Do you agree with Chuang-tzu that education merely confuses men's minds and creates doubt? What would some consequences be in your society if knowledge were abolished as the Taoists wished?" This was what might be called a "loaded" question. Both the words "merely" and "consequences" led the student to agree that education was not futile, and indeed, there were "consequences" for such irrational thoughts. (Both "merely" and "consequences," in this question, were used pejoratively)

Question number nine, was more subtle, "While the goal of both Confucianism and Taoism is a virtuous society, which philosophy do you think is incompatible with democratic principles? Give reasons for your answer." There were clearly elements in both philosophies which were antidemocratic. The authors seemed to have asked the students to converge on one answer, without defining what they meant by democracy. If they believed, as some do, that Taoism was more democratic, others might have argued that Taoism was negativistic and nihilistic. If the authors believed that Confucianism had the ingredients for a democracy, some would argue that the social stratification was so rigid that there could not have been any social mobility.

Question number four, in the second set, read, "How is it possible to act without action?" Are the Taoists simply playing on words?" Here the question was influenced by the last sentence. Why not simply ask, "Is it possible to act without action?"

Some of the questions asked made it difficult for a student to choose an alternate response. For example, question number three, page 21: "In most Taoistic landscape

paintings, the individual is very difficult to locate. Why do you think the artist portrays man as insignificant?" Perhaps, it would have been more effective to have asked students to imagine, or to paint, in a style consistent with Taoist philosophy.

The only question in this chapter that actually called for a position based upon data was the following: Question number 2, page 20: "Give evidence in support or rejection of the Taoist theme of the superiority of weakness to strength." One particularly excellent question asked, was: "What relationship can you draw between the Western attitudes toward nature and the development of science in Western countries?"

The second set of questions came from Changing Patterns of Asian Life. The articles in this series were narrative and historical in content. This undoubtedly accounted for the kinds of questions that were posited in this chapter. It was evident from an analysis of these questions that the authors were willing to accept some divergent thought about philosophy in the last chapter, but were unable to make the same concessions to history. According to Sanders' matrix, most of the questions fell into the first two categories of memory and translation. For example; "According to Leibniz, what are the strengths of Chinese civilization? In what way does he feel, is (SIC) China superior to Europe?" "Which aspects of Western knowledge most interested Japanese scholars?" Probably one of the most significant questions offered by the authors was, "Compare Chinese and Japanese reaction to the intrusion of the West and Western ideas." However, this was a complex question dealing with many facets of Japanese and Chinese traditional thought. A question of this magnitude could not have been answered, except at the most cursory level, without additional information.

Some excellent questions of interpretation were asked for, in which the student had to determine whether ideas were similar, identical,unrelated, different or contradictory. For example: "How did the 1911 Revolution differ from the American Revolution?" or, "Considering the structure of Chinese society during this period, was the Marxist idea of proletarian revolution applicable?" or, "What customs or practices followed by the Aokinai family would be found in an American family?" or, "Do you sense any similarities between the issues and events which led to both the Opium War in China and the American Revolution?" or, "What were the bases for American antagonisms toward coolie labor? Why was the reaction particularly violent in the Western states?"

Mainly, most of the questions were well designed and achieved the stated objectives; some were hampered by phrasing which inhibited divergent thinking. Questions numbered four and one above, although they may be classified high in Sanders' hierarchy, assumed that there were similarities. One might well have asked, how students could have begun to see those relationships without a covert "prodding" to see a relationship.

In addition to questions, the teacher's manual had a brief passage which gave the instructor the major concepts, or generalizations, to have been"generated." Again, one might have raised the question; why should the teacher have been given information that students themselves, did not have? Often, a teacher's manual tends to "teacher proof" a curriculum. Perhaps unconsciously, a classroom teacher begins to accept only those ideas that have come out of the guide. After all, if a student's generalizations were correct, why then did they not appear in the manual? More, importantly, these generalizations are often debatable, and open to various interpretations.

For example, in the teacher's manual on "Asian Thought," the authors stated that in the West, there was a tendency to polarize one's views in a "good-bad" spectrum, but "though philosophically different," neither Confucianism nor Taoism, became zealously exclusive of one another. It was possible for the Chinese individual to be a Confucianist or Taoist at the same time. This tendency to allow for mutual respect had produced a tolerant attitude toward other philosophies and religions. The long Western history of religious persecution was lacking in traditional China." Although, what the authors stated was to a large degree true and should have been fully explored by the students, there is ample evidence to demonstrate that they might be missing some significant elements by making such a "grand"generalization. Certainly, in part, this "compatability" had to do with the fact that neither of these "religions" had institutions, by which to gain power, as was in the case with the Roman Catholic Church. In fact, neither of these two religions are religions in the Western sense of the word, and therefore, do not have a conflict, (i.e. Jesus vs. Allah, that was exhibited during the Crusades). In addition, when Buddhism began to encroach upon the economy of China by redirecting funds to the monastery coffers instead of to the state treasuries, the Chinese passed legislation, and in some cases, burned villages and murdered Buddhist followers. What is suggested here, is not that the authors were completely inaccurate in their assessments, but rather that they might have been creating "myths" about China that were as untrue as those that they were striving to correct.

Along similar lines, the authors, in an attempt to give more meaning to each of the articles, prepared a short introductory passage (usually between 100/150 words). Most of the introductory passages were excellent, and helped the student limit his frame of reference. Sometimes, however, they "give away too much." For example, in comparing Confucianism and Taoism, the authors offered two relatively simple parables to clarify a more complex statement. The nature of a parable is such that it must be simple enough as not to need explanation. Consider this portion of the introduction of a Confucian Parable:"'The Sparrow and the Phoenix,' not only tells us a great deal about the virtues most valued by the Chinese, but also clearly illustrates one of the basic precepts of Confucianism.(Consider the implications this simple story holds for Emperor and subject alike)." These introductory remarks could have limited the student's response by asking him to "Consider the implications this simple story holds for Emperor and subject alike." A better purpose would have been served if both the Taoist and Confucianist parables were placed side by side with nothing else said.

Given the nature of the Readings, the authors had to insert a brief narrative to make sense out of certain articles. Sometimes, the authors, in their narrative, made gross generalizations which tended not to stand up well under close scrutiny. In order to bridge the gab between the American Open Door Policy in 1900, and the Stimson Doctrine of 1932, the authors offered this explanation:

> This Open Door Policy was soon to be threatened by Japanese aggression in Manchuria throughout the 1920's and as each year passed it became clear that Japanese militarists would be content with nothing less than the conquest of China and all of southeast Asia. If there were any doubts of Japanese intent in Asia, they were dispelled when Premier Tanaka Giichi announced, in 1927, his positive policy of protecting Japanese interests in Manchuria and China, noting that, 'In order to conquer the world, we first must conquer China....' The reaction of the United States to this statement of policy and to

> the resulting acts of Japanese aggression in Manchuria was indicated in an announcement made by Secretary of State, Henry Stimson, on January 7, 1932. The announcement expressed American watchfulness and concern, and later became known as the Stimson Doctrine.

It must be remembered that the above quote is informational and not open to debate, since there was nothing in the pamphlet which dealt in any significant way with the role of Japanese militarism in the 1930's. There are many authors, Takehiko Yoshihashi (Conspiracy at Mukden), James Crowley (Japan's Quest for Autonomy), David Bergamini (Japan's Imperial Conspiracy) who differed considerably among themselves as to whether the rise of the Japanese military in the 1930's, was due to: (a) a group of lower eschelon army officers in Mukden, (b) the general staff, including some civilians who knew and accepted the rise of Japanese militarism, (c) the Emperor, himself. In addition, the authors stated that the Stimson Doctrine "expressed American watchfulness and concern." There are many who would suggest that it was, from the beginning, a "non'policy;" that is, it was written in such a way as to insure no American intervention against the Japanese.

V ADEQUACY FOR GRADE LEVEL:

Because of the nature of the program, it was difficult to place the reading material in any particular grade level. Many of the articles were written in such a way as to allow for a variety of responses. Others, because of the nature of the material, required rather high level reading skills. Moreover, the vocabulary and writing style differed from author to author. In general, significant reading skills were necessary for a complete understanding of the project's material. Some of the Readings were so stimulating, however, they might have acted as a catalyst for those who may have had reading difficulties.

VI ARRANGEMENT OF READINGS AND ADEQUACY OF SOURCES:

The authors have been most effective in their ability to juxtapose conflicting accounts of historical incidents and philosophies side by side. Their choice of subject matter material was excellent. In no case was the acquisition of factual knowledge held to be the primary objective. For the most part, China especially, was treated objectively and in some cases sympathetically. One shortcoming, however, in the selection of appropriate subject matter was the ommission of relevant material about Japan. The way in which Japan moved from a feudal society to a modern industrial state, along with all of its componant factors: the Bakufu, the Daimyo, Primogeniture, the Tokugawa Ethic and the rise of modern Japanese man, could have been handled more fully.

VII EVALUATION:

Although the treatment of inquiry left something to be desired, there was a wealth of excellent information from which to make one's own decisions. The program did an excellent job not only of dispelling stereotypes but also showing where the stereotypes originated. The multidisciplinary approach was exemplary. Most pamphlets had at least one or two articles which looked at an event from a sociological as well as an historical view point. The treatment of Communist China was on the whole eminently fair. One wonders however, if more would have been gained had the writers not identified those passages which were propagandistic.

Careful attention to the questions, ought to be considered by the teacher using these materials. Without consciously planning to do so, there seemed to be ample evidence that the program materials failed to foster, as fully as might be expected, divergent thinking. If, as Richard Jones stated, in Feeling and Fantasy in Education, imagination is important in concept development, the authors have tended to shortchange the students and the teachers by limiting their responses. With these limitations in mind, the Asian Studies Inquiry Program, could be a great deal of help in the teaching of Asian Studies education in the secondary schools.

A LOOK ACROSS CULTURES: CHINA
CONNECTICUT CLUSTER PROJECT ON NON-WESTERN CULTURES
United States Office of Education, Title III, 1968
Larry Condon, Coordinator and Editor
Barbara L. Belanich, Project Director
Greenwich Public Schools, Sponsoring System

The Connecticut Cluster Project on Non-Western Cultures, centered around a lesson plan approach. The format of each lesson was organized in the following manner:

1. Component of culture; 2. Concept; 3. Experience; 4. Suggested Teaching Strategies.

In reference to this approach, the authors stated that their,

> suggested strategies are not intended to provide the teacher with a ready-made lesson plan; rather they are intended to provide a nucleus for the teacher and students who wish to look across a culture. Only if the teacher brings to them his own creativity and ideas and takes from them that which he finds useful, will these strategies be meaningful and challenging to the student.

In order for this project to be implemented, the following items are necessary: Section I, Approximately thirty books and articles from which the lessons are drawn; Section II, Approximately seventy books and articles from which the lessons are drawn. Two views might be taken with respect to this vast array of materials. Obviously, the initial cost is beyond what is commonly budgeted for materials, and probably most administrators would look askance at this alternative. A long range view however, of having a significent number of texts dealing with Asian Studies, supports the fact that there is only an initial outlay of funds. In return the school has a collection of books that can have impact not only for students in a particular class, but for anyone who desires to use them. Since most high school libraries are woefully inadequate in this area, the second approach would serve a double function. It could, indeed, contribute to the resource center concept within the school as a whole.

I SCOPE AND SEQUENCE:

Component: Stream of Life - This component examined Chinese tradition and its impact on various institutions, i.e. family in its Confucian context; the traditional role of women; the concept of mutual responsibility and the role of the Civil Service Examination on the traditional family.

Component: Religion - In this section, the authors explored Taoism, Confucianism, and Buddhism in relationship to government, human relations, social organizations, man's place in the natural order, and the impact of the religions in Art and Architecture.

Component: Geography - In this section, the authors surveyed the immense natural geographic barriers which isolated China. The concepts to have been attained were the impact of river flood plains on population density, along with analyzing cultural differences as a result of many geographical climates and the profitable interchange of goods and ideas that were carried out, despite the barriers of geography.

Component: History - The first segment was a traditional review of pre-Republican China. The next segment was devoted to the "Search for Nationalist Unity, between 1800-1927." The next three segments reviewed the conflict between the Nationalists and Communists. One segment was devoted to the schism between China and Russia. The last two segments emphasized the total impact Communism had on economics, education, and social development.

Component: Traditional Art, Poetry, and Literature - This component analyzed traditional art, poetry, and literature. The concepts were varied: for some, much of "Chinese art reflects the philosophy and spirit of the Chinese people" for others it was "the struggle of the Chinese artists in a universal struggle." The last lesson on literature scanned the Communist view of art and literature as the servant of the state and party.

Component: Culture in Transition - This unit emphasized the impact the Communists had on traditional Chinese institutions. Education was no longer an upper-class commodity, it existed for the masses; schools were an important force in shaping the new political man. Intellectuals performed manual labor; new marriage laws had altered the relationship between man and woman. Along with the previous "concept" the authors pointed out that traditional beliefs were hard to change even with the passing of new laws, and although filial piety had been attacked, it had not yet vanished. Finally, the authors offered this component, "a culture can undergo radical change because of contact with foreign ideas and methods. The ancient civilization of China is disappearing."

II SUBJECT MATTER:

The "History" component paid little attention to China before Western impact. Of the eight units pertaining to history, only one treated China before 1800. There were many themes beyond the scope of this report to detail. Suffice it to say that adequate treatment of pre-1800 China was necessary for a complete understanding of her attempts at modernization. No where in the directed discussion, was there any evidence of China's attempt at modernization. There was no mention of the Self-Strengthening Movement, 1860-1880, or a review of the "radical" ideals of the ill-fated reformer, Kung Yu-wei. There was no attempt to suggest that the alien Manchu regime could not, and would not, allow for modernization at their own expense. The Boxer Rebellion was treated in the traditional "theatrical" sense. No attempt was made to understand what provoked peasants to such extreme action. No where did the authors suggest that revolution "from the bottom" i.e. Boxer Rebellion, and reform "from the top," i.e. the Tung-chih Restoration, were characteristic of societies in transition.

One came away, after reading this lesson plan, with the feeling that the Chinese were impotent, and incapable of any modernization attempts. At best, we felt sorry for a once grand empire which could see no further than the borders of their empire. Curricular materials with those built in limitations have the danger of increasing the stereotypical view that "pragmatic" Americans hold toward the "hopelessly idealistic Chinese."

In their review of the literature, the authors stated that "No Western power tried to conquer China. Rather, each nation sought to obtain more favorable conces ions from the Chinese than the next." C. E. Black, in his book, The Dynamics of Modernization, had a very different view.

> What these societies have in common (China and Japan) is the fact that their traditional governments were sufficiently effective, because of long experience with centralized bureaucratic government, to enable them to resist direct and comprehensive foreign rule for a prolonged period in modern times.

Certainly, viewing China from Black's vantage point, would do much to foster the attitude that China, as a nation and as a people, had genuine integrity.

The period between 1927-1941 was also treated with some bias. In their review of the literature, (in this case a total of eighteen pages, including the film, "Roots of Madness," viewed by many as misleading and ultra anti communist), the authors treated Sun Yat-sen and Chiang Kai-shek with "kid gloves:" i.e. there was no mention of Sun Yat-sen's relationship with the Soviets. Whether it was on ideological or pragmatic grounds, Sun welcomed Soviet advice and aid during the early years of the revolution. Yet most students, if they remember him at all, recall something vaguely about the "Three People's Principles," oddly enough, not one of which mentioned capitalism.

The following are but a few examples of how the project's coordinators trea this period of Chinese history: "Chiang Kai-shek appeared to be leading his peopl into the modern industrial world of the 20th century." "The growing appeal of Chi nationalism frightened the Japanese who saw in it the eventual loss of their cont Manchuria." "In a dramatic kidnapping episode, Chiang was forced to realize the a of a unified front against the Japanese to all of China's people." What the autho did not mention was that the "dramatic kidnapping" episode, (the Sian Incident) w the culmination of hopeless efforts to stop Chiang Kai-shek from hoarding his tro in order to fight the Chinese Communist Party, and to use them against the Japane In addition, there was no mention of the rivalry between the Chinese Communist pa ty and Soviet Communist advisors. Students had been taught that China and Russia were a monolith which would eventually destroy the United States. Yet, the eviden more than destroyed that hypothesis, not only in the Sino-Soviet Schism of the 19 but the Sino-Soviet split of the 1930's.

This episode can be summed up by looking at the concept the authors felt th period exemplified: "China attempted to create a stable society through military means while trying to control the force of rival ideologies, and build up industr strength." One could as easily have written: "Nationalist China attempted to crea a stable society through military torture and underground cliques, while trying t obliterate the Chinese Communist forces and build up a personal industrial empire The concept underlying this suggested alternative is conspiratorial. Yet, the ver blandness of the authors' generalizations seemed as conspiritorial, if not more s

Throughout the next three lessons. Mao Tse-tung and the Communists were treated as total oligarchs, having mystical and magical powers over the populace. Questions such as,"What techniques did Mao Tse-tung use in achieving the goal of making China a world power?" implied mechanistic and inhuman methods of achieving one's ends. Imagine a traditional American history textbook stating, "What techniques did George Washington use in achieving the goal of national unity?"

In their Culture in Transition component, the authors presented the following concept: "Schools are institutions that can perpetuate, but also create the values of a society. In China, schools are presently being employed to shape a new political man." The "concept" although somewhat biased, was innocent enough. However, in their review of the literature, (a total of nine pages from three sources) the authors stated:

> Every Chinese student is exposed repeatedly to the ideas promulgated by the Chinese Communist party. The Chinese student is thus conditioned to the "party line" and will think and be expected to act in accordance with it. Therefore, the values of the party have largely become the values of the individual student.

In order to converge on their "concept", in the following question from the Directed Discussion, the authors asked: "Chinese political education is frequently referred to as indoctrination. Would you say that the American student is equally as "indoctrinated" in a democracy?" If John Holt, Edgar Friedenberg and James Herndon are accurate, in their assessment of American schools, the resounding reply would be, "No sir, we are not!"

III SOCIAL STUDIES METHODOLOGY:

The most conspicuous issue that emerged in this analysis concerned an evident confusion between concepts and generalizations. According to Jerome Bruner, a concept is defined as a category. "He (Bruner) would have us think of a concept as a basket into which we put those objects that belong together because of the attributes they are said to share under a given system of classification." A category may include a wide range of different items which are treated as if they are the same. For example; there are many variables that go into the category called civil war, yet they are treated as one concept. Bruner has said that "to categorize is to render discriminantly different things equivalent, to group the objects and events around us in classes, and to respond to them in terms of their class membership rather than their uniqueness." It is clear that the authors failed to differentiate between a definition and proposition. What they offered as concepts were in reality, propositional statements or generalizations.

To truly understand a concept, one must know its extentional as well as intentional meaning. For Bruner, concept attainment is reached when one has learned the properties of a category; or in other words, its intentional meaning. Only then can he give extentional meaning to the concept, by giving examples. For example, the first "concept" to be attained in the Connecticut Cluster Project was "The attitude of a traditional Chinese family toward the birth of a child depended on the social position of the family." In this generalization, there were at least three distinct concepts which were to be attained in order the the generalization to be effective: (1) traditional (2) family, and (3) social position.

But what are their intentional meanings? Can the studer offer examples of different kinds of families; (i.e. conjugal, nuclear, patriarchal?) What is social stratification? What are the qualities necessary for one to observe social position? If the authors were going to place their emphasis on generalizations as they inadvertently have done, it seems necessary to require that they reveal first, an understanding of those concepts, which made up the generalizations.

Concepts are usually analytical, in that they can never be shown to be false. The statement that "bachelors are unmarried males" expresses a concept. A teacher could not get very far if concepts such as the one just cited were doubted as true. If, on the other hand, they doubted a synthetic statement such as "married males live longer than unmarried males," there is resource to evidence. That is not to say that all concepts are so clear that they do not need to be analyzed, rather it is that the analysis takes on a different form. For example, the concept of nationalism may need narrowing and classification, but once the meaning is agreed upon, it then becomes analytical. However, statements that function as a synthesis take on two forms. The first is a synthetic singular, such as, "China is in Asia," and we usually refer to this statement as a fact. The second, is a synthetic generalization, similar to the statements made in the Connecticut Project under the title, concept,i.e. "concept": the Confucian philosophy emphasized the importance of the family and the mutual responsibilities of the family members, or; "concept:" river flood plains encouraged the early development of civilization in China and are the predominant factor in population density.

Generalizations are extremely important, but only when both the teacher and the student fully understand the concepts that link them together. Hunt and Metcalf state that: "a true generalization is a more meaningful fact than any synthetic singular statement could ever hope to be, because it covers more territory, and refers to more cases." Without generalizations, predictions or explanations are impossible. If a teacher expects students to begin to hypothesize, then facts must have meaning. The singular statement (fact) that the Chinese have a traditional family unit, is inconsequential, unless the student can begin to hypothesize about what an effect a strong traditional family has upon the mobility of the children. And more importantly, how the concept of the traditional family unit "affect stratification and mobility in all societies."

The authors of this curriculum guide failed in two significant areas. Firstly, as previously mentioned, they confused generalizations with concepts. Secondly, and perhaps more seriously, they laid out the generalizations to be attained. Richard Jones, in Fantasy and Feeling in Education,cited a study by Hovland and Weiss which suggested that "subjects seem not as willing or able to use negative information, (telling us what a concept is not in the process of attaining a concept). Jones disagreed somewhat, and suggested that "negativism" was an aid to divergent thinking and a disruptive influence in convergent thinking. No true reflection can take place if a curriculum offers a "canned" response. Even if the teacher were clever enough to fain reflection, the students would soon come to realize that, in fact, what was occurring, was what Hunt and Metcalf call "psuedo-reflection."

This position with respect to "psuedo-reflection", is not to suggest that a teacher, who has a prescribed course of study to follow, is necessarily being pseudo-reflective. It is to suggest, however, that if the process is stifled by generalizations, that already have been laid out by an author, it can, and usually does, create a situation in which the student becomes conditioned to respond to the teacher's desires. This is especially true in traditional school settings in which the teacher is viewed as an authority figure.

IV LEVEL OF QUESTIONS:

Unlike the authors of the Asian Studies Inquiry Program, the coordinators of the Connecticut Cluster Project, offered no mode of questioning for inquiry. However, they did state in the introduction, that "teachers using these materials should be aware of the following themes: 1. Stream of Life, Birth, Child Rearing, Marriage, Death 2. Agencies of Culture Continuity and Transmission 3. Geography - work people do, Economics 4. History - the stream of cultural development 5. Government 6. Art, literature, music 7. Culture and Transition - Conflict on assimilation." They suggested that: "the reader keep in mind that a culture should not be thought of as a series of fragmented components, but rather as a cloak for the spirit of people, the harmony that unites them and gives them life direction."

In analyzing the types and levels of questioning, it became impossible to separate them from their sources. In many cases where the reading assignments were of similar viewpoints, a juxtaposition of different views on the same issue was not evident. For example, the second lesson was taken from Martin Yang, A Chinese Village, Columbia University Press, pp. 123-131. The concept to be attained was "The high value that was placed upon a male child in traditional Chinese society was closely linked to ancestoral worship." In the Directed Discussion, of the readings, the author asked for reasons why the Chinese preferred male children, and to differentiate between the training of male and female children in a traditional Chinese society. No where in the questioning, was there an application of that concept to explain why the Chinese male had difficulty in mobility. This may have been a good opportunity to introduce the hypothesis that cultures which have had a high degree of ancestor worship, have had a correspondingly low degree of societal and geographical mobility.

In a subsequent lesson, the authors asked the students to "discuss...the status and role of women in the United States as contrasted with the status and role of women in China." Toward the end of the curricular materials, the authors suggested that the role of women had drastically changed with the passing of laws under Communism. Certainly, there was room for both of these possibilities, but the period between both lessons was so lengthly, that it rendered any comparison almost impossible.

In each of the first five lessons, the authors saw fit to make comparisons between the United States and China in relation to the family: (1) "Differentiate between the training of male and female children in a traditional Chinese family. How did this compare with the 'traditional' training of the American family?" (2) "Discuss in relation to the status and role of women in the United States as contrasted with the status and role of women in China.(SIC)"(3) "What was the traditional American attitude toward families living together? (In what ways did it differ? Why?)"

Having seen many of these types of questions before, it seemed that the student was expected to "know" what American attitudes were. But did he? If the authors meant the typical W.A.S.P. family, portrayed by the media, then perhaps students could make valid comparisons. But what of the traditional Negro family, or the "typical matriarchal Jewish Mother," or the role of the female in Puerto Rican families, living in American ghettos, were they considered "typical?" The same kind of questions should have been raised for the Chinese family. Who were the authors speaking about, the upper class scholar gentry, the compradores in Canton, the peasant in rural Shensi province, or the merchant in Shanghai?

This type of analysis is not always possible, or, in fact, necessary. However, when it is not undertaken, the student begins to make assumptions, not only about other cultures, but about himself, that are not always valid.

There were other inadequacies in the authors' treatment of questions: some questions were difficult to answer because the antecedent was blurred. Consider these two questions: "(1) How do political philosophies in America such as liberalism and conservatism view the role of the family as responsible for their own members? "(2) Discuss in relation to the status and role of women in the United States as contrasted with the status and role of women in China."

Some of the phrasing in the authors' questions lead students, perhaps subliminally to make certain assumptions. For example, following the previous question, the authors stated that, "Since this (The Good Earth) was written, China had fallen under Communist domination." Implicit in the question was that any country that falls under domination is wicked and evil. Question two, lesson twenty-nine, had similar overtones: "To what extent is the hostile regime in China today the historical outgrowth of Western interventions of the 19th and 20th century."

In the introductory lesson on Chinese religion, the authors stated that:"The Chinese have been eclectic in their religious development." Five lessons later, in lesson seventeen, on the treatment of Taoism, the authors asked, "Why would the teachings of Taoism be in conflict with those of Confucianism?" or "How would the teachings of Taoism be in conflict with those of Confucianism?" It is not that these statements were completely contradictory, but rather that there was no real attempt in the directed discussion to make those seemingly contradictory philosophies compatable. Because the authors chose generalizations as central to their curricula, they needed to provide an adequate base for those generalizations. In their discussion of Buddhism, the authors raised some significant questions. Basically, the direct discussion asked how Buddhism affected China. Earlier in the project, the authors made a point of insisting that culture, not horses, won over the enemy. It would, therefore, have been appropriate to ask, what impact China had on Buddhism?

V ADEQUACY FOR GRADE LEVEL:

It was difficult to assess the adequacy of the required Readings. The authors placed in parenthesis, before each reading assignment, a designation (i.e. average, high). In general, those designations were accurate. However, there is increasing evidence that the judgment about reading levels should be left to the teacher and the student. All too often, it is the (high) reading materials that offer the best foundation for inquiry. Preliminary evaluation of reading difficulty of the Humanities Curriculum Project, a Nuffield Foundation project in England, shows that Americans, in general, have made too much of the so-called reading level.

VI ARRANGEMENT OF READINGS:

It became increasingly obvious as one critically examined the curriculum project, that it was not so much that the authors had not paid attention to the important issues, but rather, that the sequence of Readings made it difficult to apply in an inquiry-oriented approach to teaching. Earlier, it was asserted that the authors generalized about family, role and position. Later in the project, they "emphasized that semantic shortcuts such as the stereotype of the "typical" Chinese were misleading. One wonders who was misleading whom?

VII EVALUATION:

Although the authors attested to the fact that their curriculum was not "intended to provide the teacher with a ready made lesson," those intentions were not fulfilled. The authors tended to press for an acceptance of their own point of view. The Readings, too,tended to influence the reader to accept a prestated position.

The confusion between concepts, generalizations, and analytical questions also contribute to the difficulty of using this guide for inquiry. In the final analysis, this project reflects something of a "packaged" approach to curriculum work. Fifteen or twenty good texts in Chinese history with divergent view points could provide a nucleus to begin one's own organization of resources. There are many agencies, The Asian Society, The National Committee on United States - China Relations, and the Service Center for Teachers of Asian Studies, that can provide a list of annotated bibliographies to suit the needs of secondary social studies teachers.

A LOOK ACROSS CULTURES: JAPAN
CONNECTICUT CLUSTER PROJECT ON NON-WESTERN CULTURES
United States Office of Education, Title III, 1968
Larry Condon, Coordinator and Editor
Barbara L. Belanich, Project Director
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Although the format of the Japan Cluster Project is somewhat similar to the China Cluster Project, there were some significant differences which bear examination. The general format was the same, like the China Cluster, a component was identified along with a concept, experience (review of the Readings) and teacher strategy (directed discussion). Although the project coordinator was the same in both cases, the project participants were different. In addition, the components chosen for examination on the Japan Cluster, had a somewhat different emphasis.

I SCOPE AND SEQUENCE:

Component: Religion - This component viewed an almost infinite variety of religious and moral relationships. The first two units dealt with the "inherent" conflict of Christianity and Buddhism. One unit reflected Japan's unwillingness to use sin to explain the problem of evil. With religion, as with many other institutions, this program looked at Japan's ability to adopt an alien philosophy and make it distinctly Japanese. The authors wisely viewed Shinto in terms of its impact of national stability (including the concept of "Kami" (Whatever is, is divine spirit). Like Shinto, Buddhism is viewed through two lenses. One; the Buddhist philosophy itself, and second; its impact on Japan.

Component: Geography - Geography played a relatively small role in the program. The three lessons essentially revealed the nature of the Japanese islands and its effect on the course of her development. Additionally, the authors examined how Japan had overcom[illegible]ably well, the problem of limited agricultural resources.

Component: Economy - The economic component traced Japan's economic development from the Meiji Restoration through to the modern period. The major concept of the initial lesson saw the Meiji leaders acting as a catalyst for change (1868-1914).

The second period viewed Japanese expansion between the wars as being spurred on by economic needs along with the impact of the United States' economic assistance in the post war recovery period. The last segment presented Japan as one of the most powerful nations in the world.

Component: Political History - The first "concept" was probably the most foundational in the unit. Through a series of Readings, the authors offered the proposition that "central to the future of the Japanese government is the persistent struggle between authoritarianism and constitutionalism." This component was most inquiry-oriented. It had the largest number of diverse sources and allowed for the greatest degree of flexibility.

The second component was a rather detailed analysis of the Japanese system of government using the British and American pattern for a model. In the subsequent lesson, the authors offered this concept: "The current system of government is not now stabilized by strong social and political traditions and institutions." As a supplement to the above generalization, the authors stated that Japan is still subjected to external pressure and influence due to the tenuous state of their foreign trade. In the subsequent lesson, the authors made a case for Japan's strong middle class as a prerequisite for democracy. Two elements, the authors suggested were imperative for Japan to choose an alternate form of government were: Geographic isolation and the role of the Emperor. These themes imply that Japanese society allowed for a spirit of nationalism and a feeling of identity.

Two phenomena which tended to "hold back" Japan from a true consensus form of government were the continued power of the Ziabatzu (industrial combine) and the dependence of local government on Tokyo. According to the authors, this "paternalism" had manifested itself in what political scientists call the one and one-half party system.

Component: Philosophy - This rather short unit had as its central theme, what sociologists call the "situational ethic." Broken down into three themes, the unit surveyed child-rearing and its effect upon Japanese character development, the role of Emperor worship and its impact of childhood development and finally, a view of character generalizations based upon a Western view.

Component: Literature - Using Donald Keane's, Anthology of Japanese Literature, the authors took us from ancient to modern times using as the central theme "Japanese literature as an expression of changing values of Japanese life." The authors paid particular attention to "two unique forms of theater; Noh and Kabuki. Additionally, the authors offered some insights into Japanese poetry, particularly Haiku.

Component: Art - To initiate this unit, the authors had on file at the Connecticut Cluster Centers, two sets of slides; one (American Art) depicting "historical periods in American history, as well as elements of the prevailing social order." The second set, (Japanese Art) which sought to "demonstrate the connection between art and culture." Also, on file, was a set of slides from the pre-Chinese Ancient Period to 600 A.D. - to the Modern Period. The "concept" employed, suggested that "there are identifiable periods in the development of Japanese art. These reflect the religions, political, and social changes within a society." Later in the unit, more specific attention was paid to art through the lens of Shintoism and Buddhism.

The final lesson was devoted to Japanese architecture and sculpture. Here the emphasis was on how this art form reflected Japanese society as a whole.

II SUBJECT MATTER:

To what degree is it honest to present generalizations in the form of concepts? Is it in the best interest of inquiry and reflective thought to defend a generalization by Readings which compliment the proposed generalizations?

A major criticism of the subject matter, centers on the authors' decision before hand that certain cognitive outcomes should be expected and reinforced. For example: in their introduction to the Economy of Japan, the authors suggested that "Japan's traditional political, social, and economic system was adapted to the needs of industrialization, and that the government took a more active role in stimulating industrialization." As a source the authors used, Japan: Lesson in Enterprise, p.11, by Scott Foresman. The author, Hunsberger, pointed out that the Japanese farmers, partly because of Imperial taxation, provided much of the capital that was required to finance Japan's leap into the industrial age. What was not asked of the student, and an element essential for a true understanding, was why the Japanese system of taxation operated so efficiently? The Chinese also had a system of taxation in which barely ten to twenty percent ever got into the Imperial coffers. What was it about Japanese society that allowed for the collection of forty to fifty percent of the per capita income in the form of taxes for industrialization?

To treat each discipline such as political history, geography and economics as if they were separate containers, does a disservice to teachers as well as students. For example, the success of the Meiji Restoration was, no doubt, heavily tied up with economics. But, to discount or not include geographical factors such as size, or sociological factors such as the mutually exclusive loyalty to the Emperor as well as the family, created the illusion that the Meiji Restoration was wholly economic in content. In fact, there was a myriad of complex relationships within all aspects of Japanese society. Obviously, there were many facets of the Meiji Restoration which needed to be dealt with in order for students to comprehend the incredible swiftness with which it occurred. Some of the resources that might have been utilized to throw light on these many facets are identified below:

Kenneth Pyle's, The New Generation in Meiji Japan, deals with the problem of modernity and the brisk way in which it was thrust upon the Japanese. In his introduction, Pyle cited several examples of men who observed these changes.

> "The historical process is suddenly accelerated in a terrifying fashion. Developments which otherwise take centuries seem to flit by like phantoms in months or weeks, and are fulfilled."
>
> "The swift pace of change makes a man feel prenaturally old; for here he is in modern times, and yet he can himself distinctly remember the Middle Ages. Thus does it come about that we ourselves feel well-nigh four hundred years old."
>
> "A major survey of modern world history concludes that the change undergone by Japan in the Meiji period (1868-1912) still stands as the most remarkable transformation ever undergone by any people in so short a time."

When the authors suggested that a particular thesis was open to interpretation, they sometimes did not offer an alternative thesis for examination. For example, one of the questions, which came from an excellent filmstrip, Japan: Emergence of a Nation, cited the Harvard historian, Albert Craig, and his view on the decline of the Samurai. "The Samurai were willing to destroy the old society and their military class in order to create a modern state..." The question which followe was, "To what extent did the Samurai actually change the prevailing attitude and mores to create a modern industrial state?" This is an excellent question, but no where in the Readings did the authors entertain the possibility that there was a viable alternate hypothesis.

An alternate hypothesis could have been explored. In fact Marius B. Jensen, in his text, Sakamato Ryoma and the Meiji Restoration, argued, that without external pressure being applied by Western powers, the Tokugawa Shogunate could have continued for some time. Jensen takes issue with the broad generalization that these lower class Samurai and merchants were chiefly responsible for the downfall of the Bakafu. It is not suggested here that Jensen is correct and Craig incorrect, in his analysis of the motives of the Samurai. Rather, the point to be made is that questions such as these offer interesting possibilities for inquiry, and might, therefore, be viewed as crucial resources in an array of curricular materials.

Probably the most fascinating, and often misinterpreted phases of Japanese history involved the rise of the military during the 1930's. The authors of this curriculum guide spent one lesson on what was perhaps the most significant development in Japan's modern history. Without trying to defend Japan's position during those chaotic years, there should have been some consideration of the events that led up to the Mukden Incident, and the subsequent bombing of Pearl Harbor. The guide did not reveal any other references to this period in Japanese history. To indicate, as the authors did, that "Japan's expansion in the period between the wars was spurred by economic need" is again acceptable as a tentative hypothesis. Would it not be appropriate, however, to begin to ask questions about what other kinds of developments along with economic necessity allowed for Japan to adopt a "military solution?" The United States was also devastated by a depression, and did not follow a similar course of action. If, in fact, this concept, as they call it, was to have significance, it must be transferable to other societies with similar conditions.

One of the obvious problems in compartmentalizaing disciplines, such as this guide did, was to also create in the minds of the students, a compartmentalized image as to why certain phenomena exist. What is most objectionable is that the reading assignment on which this generalization was based came from pages 11-14 in the Hunsberger pamphlet, Japan: Lessons on Enterprise.

In their directed discussion, the authors asked for the "economic justifications given by the Japanese propagandists for expansion before and during World War II." The word "propagandists" tends to elicit a negative response. Therefore, the question was answered almost before it was posed. Should the student be informed for example, of American and European exclusionary immigration acts during this period? Would it be appropriate to examine the Washington Naval Agreement of 1927, in which Japan was concerned about the British build-up in the Pacific? Would the concept of "Greater East Asian Co-prosperity Shere" make more sense if it were viewed through the lens of Russian deomination of Eastern Europe and American

control in Latin America? It is not that Japan was, or was not, justified in her attempt at economic hegemony over East Asia, it is that students ought to begin to see what the kinds of political, social and economic ramifications existed for a super-power in the midst of "lesser countries."

Most post-war historians have suggested two general hypothesis concerning Japan's military expansion in the 1930's: (1) that Japan's aggression with regard to her foreign policy was a prime cause of the Pacific Conflict beginning in 1931, and (2) that the policy of aggression was caused by a combination of ultra nationalism, political assasinations, military conspiracies, and factional disputes within the imperial army, which enabled Japan's military leaders to seize control of political power to launch the nation on a program of expansion.

There is much in this period that lends itself effectively to hypothesis testing and inquiry. James Crowley, in his book, Japan's Quest for Autonomy, argued that not only in the "Mukden Incident" but also in the "Marco Polo Bridge Affair," seven years later, "the operational orders of the general staff were not technically flaunted by the field armies; and that the basic policies were formulated in the cabinet." Yet the authors in Lesson number twenty-eight, citing a text, stated: "...and it is true that, due to economic problems and jealousy of civil leaders, that the military returned to power during the 1930's and 1940's." According to another highly respect author, Takehiko Yoshihoshi, in his text, Conspiracy at Mukden, it was two junior army officers that had to decide whether or not to create the "incident" before a representative from the Japanese General Staff was to arrive. Still more provocative is David Bergamini's text, Japan's Imperial Conspiracy, in which the author suggested that Emperor Hirohito led Japan into war against the West. Although somewhat conspiratorial in nature, David Bergamini's thesis was that the Emperor (Hirohito) was not a figurehead, but rather, was the driving force for Japan's aggression during this period.

This writer is not suggesting that each unit can be as detailed as the ideas described above. What is being suggested, is that teaching a generalization based on economic determinism, without looking at other significant developments may create, in the minds of students, a very simplistic, and often incorrect, view of history. One of the teaching strategies employed by the authors was to "understand the Japanese through our own." This is an admirable but difficult technique to apply. There seems to be sufficient evidence to support the evaluation that the authors made comparisons when it suited their purposes. In other words, they tended to compare America in a favorable light. For example,Lesson number thirty-five identified the continued impact of a small number of business families that continue to exert a great deal of influence in Japanese government. One could make a similar argument about concentration of wealth in the United States. Such a comparison would have been a good opportunity to "understand the Japanese through our own." If one is looking for objective analysis and transfer of learning, then every opportunity to make comparisons must be scrutinized. The British have restrictions on income and inheritance. This might have been a good opportunity to begin to investigate the question of income distribution with all of its ramifications and consequences. The authors chose not to suggest such an examination.

III SOCIAL STUDIES METHODOLOGY:

As, in the China project, the Japan project suffered from a confusion over generalizations and concepts. It would be redundant to make the point again. Suffice it to say, both projects could have been of higher intellectual quality, had they made sure of their terminology.

IV LEVEL OF QUESTIONS:

The skill of questioning is perhaps the most important single evaluative tool at the disposal of the teacher. Since it is beyond the scope of this investigation to analyze, or categorize, every question, a cross-section of the questions, using Norris M. Sanders' model, will serve as prototypes.

According to Sanders, the first level of questioning is Memory; "it should be noted, that more complex mental processes cannot take place until the facts or information have been remembered. These questions usually ask, what, when, where and who?" There are four other levels of questions, Level II - Translation; Level III - Interpretation; Level IV - Application and Level V - Analysis. When it is appropriate, levels beyond Memory (Level I), will be identified. If Sanders is correct, in his hierarchy, then "what," "when," "where," and "who" should precede "why." Yet one is not always able to ask questions in that order. Perhaps teachers often take some such order for granted and jump to Level III, Interpretation.

For example, Lesson number 2, based on (according to the program) one page of reading, asked the following questions: 1. "Why are bad impressions of Japanese relations given by foreign writers?" 2. "How has Japan been influenced by Buddhism? How had Buddhism been influenced by Japan?" 3. "Why does the author feel a convert must explain his reason for changing his religion?" Very often, the word "why" preceding a question forced the answer to be defended. For example, in number 3, the question was: "Why is the Japanese view of Christiantity somewhat distorted?" It seems that much is taken for granted, i.e. In order for a student to answer this question satisfactorily, he would have to know: a) if there is such a homogeneous concept of Christianity; b) what the traditional view of Christianity was; c) what what the Japanese view of Christianity is, and from where it came. Only then may he begin to answer the question. But the question is posed in such a way as to have one defend the "fact" that the Japanese view of Christianity is somewhat distorted.

Much of the Readings and questions were statistical in nature and offered data for some possible hypotheses; i.e. "What is the population of Japan (1960 stats)." "What is the population of density of Japan?" What is the prospectus of habitable land in Japan (in %)?" All of these facts are of little value if they are not interpreted or used to make assumptions. The authors could have addressed themselves to the question of birth control; to the moral question of abortion; to the role of the male and his relationship to birth control possibilities.

To ask students to locate seven major cities in Japan and to look up their "industrial emphasis" serves little purpose. It would have been a good opportunity to compare American and Japanese cities, using the concept of industrial nodes and megalopolis. Today, geographers are projecting, for both the United States and Japan that outlying suburbs of parallel cities will merge into one large megalopolis, i.e. Baltimore and Washington, D.C. and Tokyo and Yokohoma.

Lesson number nineteen, on Japan's Post-War economy and the American occupation, is necessary for a true understanding of modern economic recovery. For some historians, it was America's finest hour. For others, it was a paternalist attempt to pressure the Japanese into accepting America's model of economics and government. The authors ask some stimulating and serious questions concerning the occupation. However, to answer them adequately, the student would need more than nineteen pages of Readings which the authors suggest.

The entire section on Political History, lesson number twenty-six through lesson number thirty-seven, was excellent. The sources were varied, some of which offer differing viewpoints. Because the questions often reflect the reading, they are often intriguing. In their directed discussion, the authors asked some very significant questions, i.e. "Why does the author feel that the Japanese might tend to reject a stress on individual rights?" A series of questions from Pearl S. Buck's, The People of Japan, are provoking and suggest, perhaps, that the Japanese psyche is not compatable with democracy.

Particularly effective was lesson number thirty, in the project. The concept was "the continuance of the current system of government in Japan depends, in good part, on the flexibility of that system." Using American political history, the authors offered a variety of materials, such as the Sherman and Clayton Antitrust Acts, and Franklin D. Roosevelt's, New Deal, to show how law had provided for tradition and change in the current system.

V ADEQUACY FOR GRADE LEVEL:

Similar to the China project, the authors had parenthetical designations for Readings. The reservations which were held for the China project, also hold true for this project.

VI ARRANGEMENT OF READINGS:

Two criticisms of the Readings, both methodological, seem warranted: 1. The authors have compartmentalized their project into disciplines. This approach tends to limit a student's response. They could have used Readings that zeroed in on the same concept from a different vantage point. The following are a list of "concepts" from various parts of the project which should have been juxtaposed to give the student some greater insights:

(1) "Japan's island nature has affected the course of her development."
(2) "Geographic isolation has allowed the Japanese to develop a strong sense of political and cultural integration."
(1) "Shintoism, the immemorial national religion of Japan, is unique among the religions of the world for the contribution which it has made to the political theory and national stability of its own adherents."
(2) "The Japanese Emperor continues to retain the emotional loyalties of the Japanese people, leaving intact a tradition which an alternative form of government might be built."
(1) "During the Meiji transformation (1868-1914), the Imperial government acted as a catalyst of change adapting the traditional society and economy of Japan to the requirements of an industrial system."
(2) "Business families that rose to the top during the Meiji period continue to have a great deal of opportunity to influence Japan's government and its operations."

(1) "Japan appears to lack much of the "Loyal Opposition" which has been important to the stability of the United States and British government."
(2) "Interest groups have tended to work through the party in office rather than the opponent because only one political party has controlled the government since 1947."
(1) "Japan is dependent upon foreign trade, especially with the United States."
(2) "The stability of the national government is today closely tied to foreign trade and thus to external pressure and influence."

In every one of the pairs of examples cited above, there was no attempt by the authors either to place them in a more appropriate sequence, or to refer back to previous lessons in order to view the concept from an alternative or complementary vantage point. 2. My second objection is that the authors often times presented a generalization as though it were a concept and offered no alternate possibilities either by their own questions, or from Readings, which "presented the other side."

Sometimes, however, this type of divergence occurred in the course of the project. Unfortunately, there was no effort made by the authors to deal with this seeming contradiction. Component: Political History, twenty-six, offered the concept that, "Central to the future of the Japanese government is the persistent struggle between authoritarianism and constitutionalism." The authors cited excellent Readings and offered some very interesting value questions. (i.e. "Is there any reason to believe that authoritarianism might be more desirable for Japan than democracy?" They then listed some fascinating topics for opposing points of view, and debate; i.e. Resolved: "The people are the worst judge of what national government policy should be."

What could be suggested at this juncture, is that perhaps concept twenty-six and concept thirty-one: "Japan may be relatively well-suited for democracy because she has developed a reasonably strong middle class," may conflict. In both lessons the authors paid attention to the impact of Samurai in democratic development. But such statement as: "The 'man on horseback,' the military man, has generally emerged as the new leadership in times of internal destiny," may be incompatible with, "Democracy was originally introduced into Japan by the Japanese, themselves, largely because leaders thought that democracy went hand in hand with industrialization." If they are not incompatible, they should atleast be justified. As John Dewey stated in his text, Theory of Valuation, it is this "imcompatibility which makes for learning. When a disjuncture is created in the minds of students they become uneasy and try to resolve it. It is that tension that causes reflective thought."

The philosophy component made an honest attempt to partially explain child-rearing and its effects upon later character development. What was objectionable, was not their attempt to explore the subject, but rather, their use of sources. The source for this concept was Douglas G. Haring, "Aspect of Personal Character in Japan," Personal Character and Cultural Milieu, Syracuse: Syracuse University Press, 1956, pp. 412-423, written in 1946. In the directed discussion, the authors asked, "What are some of the recent hypotheses that have been proven true?""False?" If they were taking about recent hypothesis from the 1946 text, then they may no longer be true, and possibly a hindrance to understanding modern Japanese society. If they were talking about recent hypotheses (i.e. 1965) then there was no source material listed to refute the hypotheses made in 1946.

In conclusion, the Readings for the most part, were adequate. Many authors were, infact, native Japanese. Those who were not were highly regarded in the field. The Readings were not well arranged to foster inductive reasoning. There was, also, little juxtaposition of different views on the same major issue. (As was noted earlier, with regard to Craig's thesis and role of the military in pre-war Japan). The material was arranged to encourage students to support the unit's assumption in the sense that their approach was synthetic (aiming toward generalizations) as opposed to analytic (aiming toward concepts and analytical questions). A prospective school system could retain much of what was included in the project. If one was willing to rearrange some of the Readings, and perhaps, include others to give mobility to alternative hypotheses, much could be said for the program. In addition, if the "concepts" offered in the beginning of each lesson could have been viewed as generalizations to be defended or refuted, the array of curricular materials could be most effective.

VI EVALUATION:

Any curriculum project is bound to leave out some themes that others feel are an integral part of the culture of a people. There is little in this unit which is unnecessary. The authors could have improved their project with respect to the arrangement of components. As mentioned previously, compartmentalization of subject matter, i.e. geography, political science, history, philosophy, makes it difficult for students to be able to transfer ideas and concepts from one discipline to another. In addition, it tends to make simplistic, the cause of very complex events, (i.e. the economic treatment of Japanese militarism in the 1930's). As an alternative to the compartmentalized disciplinary approach, perhaps major themes in Japanese history could be identified which might cut across discipline lines and give the student a more realistic knowledge of the complexity of institutions and the kinds of events which have impact upon them.

MODULAR CURRICULUM: ENGLISH/SOCIAL STUDIES
CHINESE CIVILIZATION, 1968,1970
EXTRAMURAL INDEPENDENT STUDY CENTER
The University of Kansas, at Lawrence
Course prepared by: Robert W. Demerritt, Assistant Instructor
Eastern Civilizations
The University of Kansas

Given the nature of the Kansas Extramural Independent Study Project, it is necessary to review, in some detail, its aims and objectives. Similar to the Connecticut Cluster Project, materials normally found in a guide of this type have already been provided in a text disigned to be used with this model, (Eastern Civilization Readings). The author stated at the outset, that his aims were modest. They were "simply to acquaint the student with some of the ideas Chinese have felt important throughout the ages."

Using a logic similar to Oliver and Shaver, the author saw that value conflict over competing goods and personal interpretation made it difficult or impossible to converge upon a correct interpretation or translation of Chinese philosophy and literature. According to the author, since there is often little consensus in America over certain "value issues," why make different assumptions about the Chinese? The author cited our value conflict in interpreting the Constitution with regard to the public school prayer issue, as but one example. Using this

strategy, the author reaffirmed his belief that; "there are no 'incorrect' answers to any of the writings or discussion topics in the module."

Because this project was extramural (taken in correspondence), all communication is written. The author suggested in the teacher's guide that in "reading a student's essay, it was possible always to take the opposing point of view, noting your arguments and returning the paper to the student for revision." He made clear that all that was necessary for the student, was to elucidate or clarify his earlier position. There was no attempt to coerce a student into a position stated by the instructor. He also suggested having students read one anothers papers for two reasons. First, to show the student that scholarship was basically examining and re-examining evidence in order to reach "an informed conclusion." Secondly, to unleash students' critical abilities, without retribution from scholars. The author stated the following:

> It is our hope that your will attempt to gain insights from the writings themselves rather than from the commentary of an 'expert.' In fact, your opinion on the readings is every bit as valid as the so-called expert's, for the process you will be undergoing in this course is exactly identical to that of the scholar. He reads and thinks about Mencius and then writes down, in a book, what he has thought - - if you do the same, you need neither fear nor depend upon the expert.

In order to strengthen this "non-expert" approach to Eastern Civilization, the author reproduced ten different translations from a chapter in the Tao Te Ching. He emphasized that all the translations were produced from the same Chinese characters. Two extreme positions among the ten translations will give some indication of the "flexibility" scholars have in interpreting, not only the Tao Te Ching, but almost all of philosophy. The following translation was taken from Chapter 18, of Archie J. Bahm, Tao Teh King (Frederick Ungar, 1967) pp.24-25: (1) When people try to improve upon, and thus deviate from, the way Nature (tao) itself natually functions, they develop artificial codes of right and wrong. (jen and yi) When knowledge becomes highly abstract, men are deceived by mistaken abstractions for realities. When instructive family sympathies are replaced by rules for proper conduct, then parents become responsible (hsiao) and children become dutiful. (2) Chapter 18 from Dwight Goodard, trans. Laotzu's Tao and Wu Wei, (Brentano's 1919), pp. 19: When the great Tao is lost sight of, we still have the idea (jen) of benevolence and righteousness (yi). Prudence and wisdom come to mind when we see great hypocrisy When relatives are unfriendly, we still have the teachings of filial piety (hsiao) and paternal affection, when the state and the clan are in confusion and disorder, we still have the ideals of loyalty and faithfulness (chung).

Notice, whereas Baum's interpretation of the Confucian concepts were viewed as "artificial and imposed from without," Goddard's interpretation was much more sympathetic towards the Confucian ethic. Given the above illustration, plus the fact that "Chinese thinkers themselves have often argued over their meaning," students were urged to think in those terms and to use them in their writing assignments.

I SCOPE AND SEQUENCE:

Because the content of the module was taken from two texts, there will be no need to delineate it here. The content included only the original writings of Mencius, Confucius, Tao Te Ching and Chuang Tzu, Hsun Tzu and Mo Tzu, Han Fei-tzu and Lord Shang, Buddha, Ch'en tu-hsui and Lu Hsun, Pa chin, Lui shao-ch'i and Mao Tse-tung, Dream of the Red Chamber (novel). The sequence is almost arbitrary, except for the position of Mencius, as the authors stated:

> We began our study of Chinese thought with Mencius for two reasons. First, Mencius is much less difficult to understand, by virtue of his examples, anecdotes, and stories than is his predecessor, Confucius. Second, Chinese have traditionally begun their education with Mencius. School children were made to memorize long passages from Mencius even before they were able to understand what the passages meant. Gradually, they were taught the meanings of the characters and began to understand the content of Mencius' work. By the time the student was able to tackle the writings of Confucius, any question of interpretation would be resolved by referring to Mencius. We should attempt to do the same.

One's initial reaction to the preceding paragraph is that it is antithetical to many educational philosophies and certainly antithetical to reflective teaching. However, a more careful analysis suggests insights into educational development that many do not practice in classrooms. By not paying attention to chronology, which admittedly is easier in philosophy, than it is in history, the writer or teacher can then use secondary sources in order to make the original more meaningful. Some might suggest that textbooks already serve that purpose, but there is a difference between reading Plato to understand Socrates, and reading a textbook author who had read Socrates to understand Plato. One might well question why traditionally, English literature has usually preceded American literature? Especially in poetry, it might be much more meaningful to read Frost and then turn to Keats.

The same situation often occurs in history courses. The constitution, could be introduced by the Federalist Papers, Marxism by Lenin and Trotsky, the Monroe Doctrine, by Theodore Roosevelt and John Kennedy's treatment of the Cuban Missle Crisis, and by Stimson's interpretation of the Open Door Policy. This is not to say that "backing into" events as this approach is sometimes called, is always necessary or warranted. It is to assert, however, that there is often a middle road to difficult but sintilating topics; the alternative does not have to be a watered-down textbook interpretation.

II SUBJECT MATTER:

In the previous three projects, in differing degrees, the subject matter played a central role. The Kansas Extramural Project, unlike the others, evaluated here, was more concerned with process than with product. Characteristically, the author suggested to the reader that he should spend more time thinking than writing. This is a refreshing change from most social studies curricula. Therefore, the subject matter in this project is almost incidental to the process of thinking and reflecting. The object of the subject matter was simply to give one a vehicle by which to think.

III SOCIAL STUDIES METHODOLOGY:

Unlike some projects which explore the "new social studies methodology" this project has, as stated earlier, "modest claims." They do not list a version of Dewey's reflective model, nor do they illustrate through a dialogue, what outcomes may be expected if one "does it correctly." They simply do it. Perhaps the real strength of this approach is the fact that the course can be taken through correspondence. The student is told at the outset, that:

> This kind of questioning put squarely on you the burden of study, thought, and learning, where (whether you like it or not) it will be for the rest of your life. Ideally, one should spend more time thinking about the readings than reading them, and similarly, one should spend more time thinking about the answers to the questions than writing them.

The very nature of a correspondence course forces the author "not to give too much away." He knows he cannot be there to hint and cue, for if he were, the answers would come too easily. He knows that he must make the student think, but not merely idle thoughts; he must think and defend what the authors have placed in the curriculum. On wonders if it would not be a good idea to have curriculum writers and classroom teachers treat their subject in the same manner. The results might be as exciting as those that came out of the Kansas Extramural Project.

One of the criteria listed in the introduction to this chapter was: Is the material arranged to encourage students to support the unit's assumptions? However, this unit's assumptions are so unpretentious; they have little to defend. Perhaps curriculum developers should re-examine their aims and ask themselves if their aims are to pretentious. Have we over extended our expectations not only of our students, but, of ourselves?

IV LEVEL OF QUESTIONS:

The unit consisted of nine lessons, each with a reading assignment between twenty-five and seventy-five pages. The writing assignment allowed for writing usually three short essays on specific problems. The following is a cross-section of typical questions, taken from the module:

1. "Imagine yourself the head of a traditional Chinese family. Your eldest son has just attained the age at which he should begin to receive an education and you are to choose for him a tutor. Mencius, Confucius, Lao Tzu, and Chuang Tzu, all appear as candidates for the job. Whom would you employ?"
2. "Imagine yourself the ruler of a state in ancient China attempting to institute a "jen" government. Imagine also that both Confucius and Lao Tzu are your advisors. What might each advise you to do? On what points would they agree with one another? On what points would they disagree? You may wish to answer this question by means of a dialogue between Confucius and Lao Tzu as you imagine it would have occurred."
3. "Rightly or wrongly, it has been said that Mencius was China's greatest democratic philosopher. Drawing upon specific ideas in Mencius' writings, prove or disprove (to your own satisfaction) this statement."

4. "Confucius praised antiquity as the 'Golden Age.' Han Fei-tzu seems to have had a different conception of the 'Golden Age.' How did Han Fei-tzu analyze China's antiquity? How does his analysis of antiquity relate to his overall conception of the world?"
5. "Discuss the Buddhist concept of 'self' and 'duty."
6. "Do you find any distinctly Western influences operating in the Family? If so, what are they and how do they influence the lives of people? You may wish to discuss the Western impact on the three brothers. (In writing this essay it may be helpful to refer to the traditional Chinese doctrinal writings as a yardstick for traditional China)."

Using Sanders' hierarchy of questioning, many of the questions in this module fall into the more sophisticated portion of his matrix. The author expected that the first three levels (Memory,Translation,Interpretation) of Sanders' hierarchy have been attained. Implicit in the questions, therefore, was a working knowledge of the particular philosophy. For example, the following question:

> In contrast to Mencius' emphasis on jen and yi, Confucius laid great stress on li and hsiao. Explain what you feel the meaning of these terms might be. How are they put into action in government? In the everyday lives of men? How do they relate to the whole of Confucius' ethical system?

The above question is really a five part question which, if analyzed, covers much of Sanders' matrix. The first part of the question asks: "In contrast to Mencius' emphasis on jen and yi, Confucius laid great stress on li and hsiao." In order to answer that portion of the question, the student would have to: (a) recall the facts (Memory, i.e. know the difference between the four stated concepts) (b) translate the information into his own words (Translation, i.e. to know who said what) (c) determine whether jen or yi and li or hsiao were identical, similar, unrelated, different or contradictary (Interpretation). In order to answer the second part of the question: "Explain what you feel the meaning of these terms might be." The student would have to be able to "apply" his previous learned materials in a new situation. In order to answer the remainder of the question, the student would have to be able to think deductively and inductively. In order for a student to answer the following question from the project;

> In the Confucian system, what is the relation of the individual to society? You may wish to write an essay comparing the relationship of the individual to society in 20th century America to that relationship in early China. Can we properly say that Chinese society was individualistic?

he must first set up a paradigm in which he determines: (a) what the relationship was between the individual and society (China) and (b) what the relationship is between the individual and society (in 20th century China). He must decide (Evaluate) whether or not "Chinese society was individualistic." He, then must do the same evaluation for the individual and 20th century American society. After which he may, using his values according to the standard he has set up, conclude any number of possibilities.

Earlier, in the analysis of the Connecticut project, reference was made to analysis and synthesis. Essentially what Hunt and Metcalf, and others, have said is that before one synthesizes, onemust analyze. In addition, in order for synthesis to take place, students must "be free in their selection of solutions." All too ofen, teachers reject this approach because it is assumed that the student does not have enough information to make an intelligent choice. Unfortunately, many styles of questioning do not permit the student to set up an analysis from which to synthesize. In other words, the student may be asked for his opinion, but he is not permitted to bring his previous stock of knowledge and values into the question in order to evaluate it. Compare these two questions:

A "Imagine yourself the head of a traditional Chinese family. Your eldest son has just attained the age at which he should begin to receive an education and you are to choose for him a tutor. Mencius, Confucius, Lao Tzu and Chuang Tzu all appear as candidates for the job. Whom would you employ? Why?" (No. 1, p.9, Kansas project)

This question places the student in a specific situation (within certain limitations) by which he must evaluate, based on previous knowledge, his decision to educate his child. Implicit in the question is his own educational philosophy which he must defend. It incorporates all seven of Sanders' levels of thinking and gives the student a feeling, that based on his own best judgement, with facts at hand, he has perhaps, for the first time, begun to explore his own personal philosophy of life.

B "What was the major emphasis of Chinese education? What do you think the major purpose of education should be? Should education be primarily conceived with reinforcing cultural values? What has been the purpose of your education? (No. 2, Connecticut Cluster Project: China)

The first part of this question assumes that there is a major emphasis in Chinese education. If the authors of the Connecticut project mean Confucianism, they are in the majority, but what of the followers of Taoism, or those who agree with the writings of Han Fei-tzu? The second part of the question is vague. It does not really allow, as the first question did, for an analysis of one's educational philosophy, rather it suggests that the student make remarks about what he feels education ought to be. Often times, questions such as this one, intentionally reinforce the feeling of many teachers that students really do not know what they want, nor can they articulate it. In addition, the third portion of this question, reinforces the concept to be attained at the beginning of the unit. "Chinese children were traditionally brought up to be affable, gentle, and obedient so that they would become socially acceptable and least likely to foster rebelliousness or ambition." It assumes a monolithic position about traditional Chinese education and unwittingly forces the student to accept it premise.

Many teachers assume questions take on an <u>either/or</u> proposition. That is, either they are fact, or, opinion. The questions which have come out of the Kansas Project have both. The overall effect is not merely a carrot held out to sooth a student's deflated ego. Rather, it is an honest and effective attempt to bring together values and scholarship. It reflected very well the philosophy delineated earlier in the chapter.

V ADEQUACY FOR GRADE LEVEL:

The writer's initial response to the Readings, might very well be that they are over the heads of the majority of students. Using conventional methods of reading indicates this might well be the case. However, the questions which came out of the Kansas Extramural Project were so provocative and stimulating, and the penalties for "incorrect" answers, so slight, perhaps many of the so-called "poor readers" will prove that self-fulfilling prophecy, false.

VI ARRANGEMENT OF READINGS:

As was stated in the introduction, the Kansas Project's curriculum was built around Chinese concepts. It is for that very reason that the arrangement of Readings was not extremely significant. Once the student has internalized the concepts, he can begin to apply them throughout all of the Readings. This approach allows for flexibility not found in any of the previously mentioned projects. In addition, because the author opted for a "non-expert" approach, there was no real need for an artificial juxtaposition of views, because they already existed in Chinese philosophical thought.

VII EVALUATION:

The author stated, in regard to having students read one another's papers, that, "this process has uses far beyond the scope of this course alone, for this is the type of process that ideally ought to go on in all thinking." However, most teachers still insist that material must be covered. Dewey once said, "modern education allows one to taste but never to swallow the food of thought." The Kansas Extramural Project lets one [illegible]ves the table of thought with a full feeling in his stomach.

PROJECT	SCOPE AND SEQUENCE	METHODOLOGY	LEVELS OF QUESTIONING	ARRANGEMENT OF READINGS	ADEQUACY OF SOURCES	EVALUATION
A LOOK ACROSS CULTURES: CHINA- CONNECTICUT CULSTER PROJECT ON NON-WESTERN CULTURES.	COMPONENTS ARE BOTH THEMATIC & DISCIPLINE ORIENTED. THEME: STREAM OF LIFE, RELIGION, GEOGRAPHY, HISTORY, CULTURE IN TRANSITITION. LITTLE ATTENTION PAID TO PRE-REVOLUTIONARY CHINA.	INADEQUATE TREATMENT OF CONCEPTS AND ANALTICAL QUESTIONS. TRADITIONAL LESSON PLAN APPROACH. EXPOSITORY METHOD WITH ATTEMPT AT CONCEPTUAL TEACHING.	MOSTLY MEMORY AND TRANSLATION, SOME INTERPRETATION IN QUESTIONS. OFTEN FORCES STUDENT TO TO CONVERGE ON THE THE "CORRECT ANSWER," QUESTIONS WHICH DEAL IN STUDENT VALUES ARE OFTEN VAGUE.	DISCIPLINARY APPROACH IS EVIDENT IN THE ARRANGEMENT OF READINGS. ARTICLES ARRANGED TO SUPPORT THE UNIT'S ASSUMPTIONS. NO JUXTAPOSITION OF DIFFERING POINTS OF VIEW ON SAME MAJOR ISSUES.	GENERALLY GOOD, SOME SIGNIFICANT DATA AND SOURCES ARE ALREADY OUTDATED. NOT NEARLY ENOUGH PRIMARY SOURCE MATERIAL. INADEQUATE TREATMENT OF KMT/C.C.P. SCHISM. NO MENTION OF REFORMIST MOVEMENT BEFORE 1911.	SOMEWHAT CONFUSED METHODOLOGY. TOO MUCH EMPHASIS ON GENERALIZATIONS WITHOUT ADEQUATE CONCEPTUAL PREPARATION. WITH A REARRANGEMENT OF READINGS TO AID IN DIVERGENT THINKING, IT COULD WORK.
ASIAN STUDIES INQUIRY PROGRAM JOHN U. MICHAELIS ROBIN McKEOWN-FIELD EDUCATIONAL PUBLICATIONS INCORPORATED.	MULTI-DISCIPLINARY APPROACH: ASIAN THOUGHT, CHANGING PATTERNS OF ASIAN LIFE, TRADITIONAL PATTERNS OF ASIAN LIFE. MORE ATTENTION PAID TO CHINA, THAN JAPAN OR INDIA.	MIDDLE OF THE CONTINUUM BETWEEN TRADITIONAL AND INQUIRY APPROACH TEACHER'S MANUAL GIVES TOO MUCH INFORMATION. AUTHOR'S INTRODUCTION IMPLIES THAT THE INQUIRY APPROACH IS INHERENT IN THE PROGRAM.	GIVEN THE EXCELLENT ASSORTMENT OF READINGS ALONG WITH THE GOALS OF THE AUTHOR'S, THE QUESTIONS COULD HAVE BEEN OF A HIGHER CALIBER. DO NOT ALWAYS SUPPORT THE OBJECTIVES THAT THE PROGRAM HAS SET UP FOR ITSELF.	EXCELLENT ARRANGEMENT OF READINGS TO AID IN INDUCTIVE REASONING & INQUIRY. EXCELLENT JUXTAPOSITION OF DIFFERENT VIEWS ON THE SAME THEME.	EXCELLENT MIXTURE OF NATIVE AND FOREIGN SOURCES. MOSTLY PRIMARY SOURCES WITH SECONDARY SUPPLEMENTS. PERHAPS THE BEST "PACKAGE" OF READINGS ON THE MARKET TODAY.	EXCELLENT PROJECT, WITH MINOR RESERVATIONS. THE AUTHOR'S INTRODUCTION TO EACH READING TAKES SOMETHING AWAY FROM THE POSSIBILITY FOR DIVERGENT THINKING. FOR A "TOTAL" PROGRAM IT IS THE BEST AVAILABLE.
A LOOK ACROSS CULTURES: JAPAN- CONNECTICUT CULSTER PROJECT ON NON-WESTERN CULTURES.	MOSTLY DISCIPLINE ORIENTED WITH SOME THEMES: RELGION, GEOGRAPHY, ECONOMY, POLITICAL HISTORY, PHILOSOPHY, LITERATURE. COVERS MOSTLY MODERN JAPAN. LITTLE ATTENTION PAID TO PRE-MEIJI JAPAN.	SAME AS #1, DISCIPLINE APPROACH CREATES A ONE DEMENTIONAL VIEW OF JAPANESE SOCIETY.	SOMETIMES REPETITIVE WITHOUT MAKING GOOD USE OF PREVIOUS QUESTIONS ASKED. QUESTIONS OFTEN SUPPORT THE HYPOTHESIS OF THE SOURCE MATERIAL CITED.	SAME AS #1, READINGS WERE NOT ARRANGED IN SUCH A WAY AS TO BUILD ON AN INTER-DISCIPLINARY FRAMEWORK.	GENERALLY GOOD, SOME SOURCES TERRIBLY OUTDATED. THE UNIT ON PHILOSOPHY OF CHILD REARING COMES FROM A 1946 SOURCE. NOT SO MUCH THE ADEQUACY OF SOURCES AS IT IS THE ARRANGEMENT OF THE MATERIALS.	WITH SUPPLEMENTARY READINGS TO THOSE ALREADY IDENTIFIED, AND A TREATMENT OF THE AUTHOR'S TEACHING STRATEGY IN A HYPOTHETICAL FRAMEWORK, THE PROJECT HAS MERIT.
KANSAS EXTRA-MURAL PROJECT: ENGLISH/SOCIAL STUDIES CHINESE CIVILIZATION THE UNIVERSITY OF KANSAS AT LAWRENCE	NON-DISCIPLINE ORIENTED APPROACH: TREATMENT OF MAJOR PHILOSOPHICAL STRANDS OF THOUGHT. i.e. MENCIUS, CONFUCIUS, BUDDHA etc. SOME SEQUENCE IN TREATING MENCIUS BEFORE CONFUCIUS, AS WAS THE CASE IN TRADITIONAL CHINA.	MODEST AIMS WITH EXCELLENT RESULTS. FINE TREATMENT OF TRADITIONAL CHINESE CONCEPTS OF RELIGION AND PHILOSOPHY GREAT DEAL OF LEVERAGE IN INTERPRETING THE MASTERS, BUT ONLY AFTER ONE HAS ABSORBED THE MATERIAL. EMPHASIS ON THINKING.	THE AUTHOR ASSUMES A WORKING KNOWLEDGE OF THE PHILOSOPHY. QUESTIONS ARRANGED IN SUCH A WAY AS FIRST TO BE ANALYTICAL AND THEN SYNTHETIC. BY FAR THE BEST QUESTIONS I HAVE SEEN IN THESE PROJECTS.	THE DIVERGENCE OF PHILOSOPHIES THEMSELVES CREATE A DISJUNCTURE THAT CAN BE REFERRED TO, THROUGH OUT THE COURSE.	ALL PRIMARY SOURCES WITH LITTLE OR NO INTERPRETATION. THE AUTHOR TREATS THE READER AS THOUGH HE WERE ALSO AN EXPERT.	IF ONE IS WILLING TO ANALYZE RATHER THAN CONVERGE ON A "RIGHT ANSWER", THIS IS THE PROJECT. THE AUTHOR CONTINUALLY REINFORCED THE IDEA THAT THERE ARE DISAGREEMENTS BETWEEN THE "SO-CALLED EXPERTS" THEREFORE, STUDENTS SHOULD BE AFFORDED THE SAME CONSIDERATION.

APPENDIX A. AN EVALUATIVE CHART OF FOUR PUBLISHED ASIAN STUDIES CURRICULUM PROGRAMS

APPENDIX B

PUBLISHERS AND PRICES OF SELECTED PROJECTS

ASIAN STUDIES INQUIRY PROGRAM

Field Educational Publications, Inc., 2400 Hanover Street, Palo Alto, California 94304

Asian Thought Ten-Packs (10 copies of a single title)	
Chinese Popular Fiction	$9.00
Chinese Painting	6.60
Buddhism	9.00
Confucianism & Taoism	9.00
Gandhi	9.00
Changing Patterns of Asian Life Ten-Packs (10 copies of a single title)	
East Meets West	9.00
Modernization in Japan	9.00
Mao Tse-tung and the Chinese Revolution	9.00
Life in Communist China	9.00
China and the United States	9.00
Traditional Patterns of Asian Life Ten-Packs (10 copies of a single title)	
Man and His Environment in Asia	9.00
Food and Survival in Asia	9.00
Man and Woman in Asia	9.00
Class and Caste in Village India	6.60
Cultural Patterns in Asian Life	9.00
Teacher's Manuals	
Asian Thought	.75
Changing Patterns of Asian Life	.75
Traditional Patterns of Asian Life	.75

CONNECTICUT CLUSTER PROJECT ON NON-WESTERN CULTURES

Greenwich Public Schools, Social Studies Department, P. O. Box 292, Greenwich, Connecticut 06830

A Look Across Cultures: China (1968), 86 pages, Grades 9-12	$3.00
A Look Across Cultures: Japan (1968), 83 pages, Grades 9-12	3.00

MODULAR CURRICULUM--ENGLISH/SOCIAL STUDIES: CHINESE CIVILIZATION

Extramural Independent Study Center, The University of Kansas, Lawrence, Kansas 66044

Chinese Civilization	$2.00
Teacher's Guide	1.00

(Inquire also about other modules in Asian Studies)